VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 30, 1895.

NO. 893.

8 to 60e; white, peas, 35 r bush.;

15c per

per doz.; to 81 per itrons; 2}

s; market to prime 30; sheep 15 to \$3.25

NIGS

MIC

ng Sleep

BIEGEL. Feb. 1891. subject to a at the time es raves and Nerve Tonic

London some few words ago. Catolina we have believe mattree was in a state of rethrough an Dolors of the Bieses

When our Based Lord gave up the
When the Ba the sorrow which filled the heart of Mary. And how did she come by this extraordinary knowledge and love? In the first place it was by infused grace. When she was made the Mother of God by the power of the Holy Ghost the same divine Spiritinfused into her soul a knowledge of and love for her Divine Son which came wholly and entirely from the knowledge and heart of God. She received them in the first place not by any participation of her own, not by any effort.

Rev. Father 6, and is now ago, III. ie. G for S%. & Co. ED.

E R. C. S township of cate of quali-Duties to 6. Apply to scote P. O., Jas. Moore. 800 & MALE OR ond or third with the New testimontals, than Dec. 1. , HOLDING ate of qualication No. 4, the 3rd Jan., State salary O., Ont. 821-2

HOLDING-te, for school Apply, with mas McCabe, 891-3 R. SECOND enter depart-Wallaceburg-Testimonials and qualifica-iry, Wallace-891-2

S11-2
TEACHER,
te, to take,
S.S., No. 4,
or the year
eferences, to
P.O., Ont.
892-3
CHER FOR
Must be able
English thersuperior of the control of the control
Registry
Regist

the great astronomers. Mary had often been spoken of as the per-

fect mirror of the perfections of Our Blessed Lord. We were all called upon by the apostle to put on Christ, and, so far as we were faithful to our religion, we were all images of Christ. But the image in the soul of many of

us was faint as compared with that per ect resemblance of Jesus which we found in the soul of Mary, the perfect

welcome there every kind of evil, pre for her own faculties, but as a special gift, a special infusion of grace poured into her soul by God Himself. This infusion of knowledge and grace was not singular towards Mary only. All good people who were striving earnestly to serve God—or many of them—had infused grace and virtues that did not, as it were, spring up from their own effort, so that what was given to us in a limited manner was given to Mary without stint, in preparation for many indext was storn with sorrow, caused into her own faculties, but as a special welcome there every kind of evil, pre ferring the devil, the flesh, and the maxims of the world, to the honor and glory of God. He beheld man not only debashing himself, but, in His blindness, hurrying to his very eternal destruction—He saw that man, by his own deliberate acts, committed in this own deliber ticipation of her own, not by any effort welcome there every kind of evil, pre

us in a limited manner was given to Mary without stint, in preparation for the exalted position she was called to occupy as the Mother of God. Therefore, God infused into her soul from the very beginning this light of knowledge, with its corresponding fire of love for Him Whom she so well knew, and which raised her in point of love and knowledge in regard to God to a position far surpassing that of all other creatures. Then, this infused knowledge and love was increased by her own efforts. The knowledge that a child had of the firmament of the heavens was comparatively little. It might look up had an additional sorrow, one paratively little. It might look up And she had an additional sorrow, one into the skies and see the myriads of He had not, because she had the sorrow

stars and the light of the heavens, and be filled with wonder at the beauty the heavens presented, but it understood little about them, compared with the scientific knowledge of great astronom ers who measured the stars, weighed the heavens, and pointed out the course of everything that moved on its orbit. The child's knowledge in comparison with that of the scientific men was slight. So with our knowledge of slight. So with our knowledge of love compared with that of Mary was like the child's knowledge of heavens compared with that of Mary had

# ARCHBISHOP BAYLEY. Reminiscences by His Friend, Mgr. Doane, of New York.

Writing about Most Rev. James R writing about Most Nev. James Innrist.
Bayley, eighth Archbishop of Baltimore, his friend, Mgr. Doane, of
that
Albany, N. Y., says:
"The Archbishop used to say that
he was born the night the British took
he was born the night the British took

found in the soul of Mary, the perfect mirror. It was necessary in order that a mirror should reflect an object perfectly that it should be near the object, and, secondly, that the mirror should be clean. Let the mirror be a distance away, or covered with dust or filth, it would not reflect the object. But more than this was required—

ick Knickerbocker say that the Van

pray and offer Mass of requiem.
These are living, these are loving, but
these are suffering for the deeds done
in the body. The time was too short
to make reparation, when they asked
torgiveness and received it. The
opportunity which they longed for of
bearing the punishment due their sin
igning them in purgatory; and oh is given them in purgatory; and oh how sweet to them those blessed pains and sufferings are, which they joyfully endure as their defilements are purged and done away with, that they may be presented pure and without spot before

he throne of God. "Yes, death-death in Christ-is life,

Our sympathies are with the High Church Episcopalians because of there tendency towards Rome and their disposition to reaffirm doctrines that were rejected by the founders of their Church at the time of the "Reforma-But their position is logically tion." untenable. Between Catholicity and Protestantism there is no middle way The affirmation of either is the repudi ation of the other. Our Protestan Episcopal contemporary is right in teaching the doctrine of purgatory, but how does it reconcile its teaching with one of the fundamental articles of the Episcopal Church? In the Articles of Religion, established by the Bishops, the clergy and the laity of the Protestant Episcopal Church in the United States of America, in convention, on the 12th day of September, in

the following pronouncement in refer ence to purgatory:
"Article XXII: The Romish doctrine concerning purgatory \* \* \*
is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of

How does the Arrow reconcile this official declaration of its Church with its own doctrines on purgatory? In for-mulating its fundamental dogmas of religion the Protestant Episcopal Church taught the truth or it taught error on the subject of purgatory.
If it taught the truth, why does the If it taught the truth, why does the Arrow teach a contrary dostrine, thus repudiating a formal dogma of its church? If it taught error, why does the Arrow continue in a Church that has confessedly taught error? We cannot see how our contemporary can escape from this dilemma. To remain in a Church that teaches what one believes to be a false doctrine—a doctrine lieves to be a false doctrine-a doctrine contrary to revelation — is to stultify oneself, or to hold that truth and error

CARDINAL VAUGHAN'S

Sermon on the Dolors of the Blessed Virgin.

At the dedication of a church in London some few weeks ago, Cardinal Vaughan preached the following sermon on the Dolors of the Blessed Virgin:

At the dedication of a church in London some few weeks ago, Cardinal Vaughan preached the following sermon on the Dolors of the Blessed Virgin:

When our Blessed Lord gave up the ghost, He repeated, in another application, the words that Pilate had said, "Bebold the Man of Sorrows the Man"—Behold the Man of Sorrows the Man was perfected the manufacture of the Cardinal Church, and from what he read he had said, "Behold the Man of Sorrows the Man was perfected to the corruption of original sin; it was not like ours; subject in the first instance to the corruption of original sin; it was not prone to every kind of original sin; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted between the current of evil like ours; it was not torn and distracted between the current of the biddle point of the partial average of the bolds of the partial average of the bolds of the partial a

services were particulary attractive. Bishop Dowling attended High Mass, encouraging the congregation by his presence and words of congratulation and advice to be faithful Catholics and good citizens. There was a large at-tendance, the offerings were liberal and the musical services of special interest.

"The first of the morning's services "The first of the morning's services was held at 8 o'clock, and Rev. Father Holden officiated. A children's choir, in charge of F. J. Laliberte, sang several choruses very pleasingly. At 9:30 o'clock High Mass was celebrated by Rev. Father Hauck, of St. Mary's cathedral, assisted by Rev. Father Brady, deacon, and Rev. Father Holden, sub

following verses.) A portion of this gospel, said His Lordship, refers to the destruction of Jerusalem, which, as prophesied, took place after Christ's ascension into heaven. Since then the Jews have become wander ers—a people without a home, without a priesthood. The other portion of the gospel will have been fulfilled when the general judgment has taken place. The Church places this message before its members to day to remind them that their presence here is transitory and that the wise man is he who thinks of his life beyond the grave.

"In regard to the anniversary services Bishop Dowling said his visit had a three-fold object: First, he desired to join with them in returning thanks to God for the many favors granted them and the wonderful progress St. Lawrence church has made; second, to rejoice with them in the safe return the year of our Lord 1801," we find with renewed health of their beloved pastor, Rev. Father Brady; thirdly, to unite with them in praying for the suffering souls in purgatory. His Lordship spoke at some length under each of these heads.

"While speaking of the devotion of the souls in purgatory, Bishop Dowling expressed his disapproval of gaudy funerals, which were good neither for the soul nor the body. Some people's whole desire seems to consist in having a giand casket, many flowers and a long line of carriages. This was folly long line of carriages. This was folly and oftentimes a sinful waste of money.

"Prior to the conclusion of the service, Rev. Father Brady, as pastor of the Church, publicly thanked Bishop Dowling for his many acts of kindness to the congregation of St. Lawrence church, and also for his kindness to him, personally, and requested his flock to remember his Lordship in their

prayers. "The musical portion of the service was in charge of J. B. Nelligan, and

he appeared at St. Joseph's church and lectured to an audience that filled the shoulders and fastening the pectoral

## THE POPE'S MASS.

Centra's (the Pope's personal attendant) first task is to assist the Pope in putting on the white woolen cassock, arranging the gold chain over his building from the altar rails to the cross in front. Then the Pontiff kneels at the prie dieu in his room and reads the prayers before Mass. This finished, he moves into the next apartment with a lighter step than might be expected from his years and cares. The room is arranged as an oratory, with an altar and vesting table, and benches for the few faithful who are ortunate enough to secure admission to the Pope's Mass. Mgr. Cagiano da Azevedo or Mgr. Bisletti (his private chaplains) is there to assist him in vesting, and in a few minutes he is at the foot of the altar. You can hear the strong, resewant voice heginning, the strong, resonant voice beginning the Introibo, and see the bent form bending lower still, as he strikes his breast and owns the triple mea culpa of sin-

ful humanity. You know Pope Leo better after hearing him say Mass once, than after a dozen private audiences. His whole character speaks out in every tone of the liturgy, in every movement of the rubrics. Every syliable of the Latin comes to your ear with its own mean-ing, and with Leo's feeling of it, and no young levite straining after pre ciseness in every detail of his first Mass could observe the prescribed rules of movement, gesture and voice more faithfully than does the priest of the Vatican. He does, indeed, deviate in one respect—when moving from the center of the altar to the side, he supports himself by resting his band on

whether the some six feet of sed,
Are equal in the earth at last.

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
I are to see the lith of the lith But more than this was required—
light must shine upon the mirror so
that it might be able to receive upon
its surface the image of the object it
had to reflect. How was this with regard to Mary? Her soul was near to
that of Jesus—close to that of High Church Episcopalians, represented by the Arrow.

Alter Hery ashamed to her its the folloy of vision, follow who, having the faculty of vision, follows what he knows to be a blind guide.

The sololists were Miss Scorey, Miss A. The Bellot to him and those who belot to him and those who follows what he knows to be a blind guide.

The sololists were Miss Scorey, Miss A. The Bellot to him and those who having the faculty of vision, follows what he knows to be a blind guide.

The sololists were Miss Scorey, Miss A. The Bellot of him and those who is to have the following close the contents and the nine the follow such a course, or advise others to follow it? Ye